1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

Fitz-Roy (1839, 2:172) reported that the *Alacaluf* traded pieces of iron pyrites, used for striking fire, to the *Tehuelche*.

SOCIAL LIFE

Marriage and the family.—Direct information is available only for the later *Tehuelche;* our chief information on the domestic culture of the later *Tehuelche* comes from Sánchez Labrador, Viedma, Fitz-Roy, Musters, and Spegazzini.

Premarital chastity was seemingly rather strictly observed by girls. They were free to choose their husbands. Fitz-Roy (1839, 2:182) reported that sometimes girls were betrothed while very young [child betrothal!]. Boys married around the age of 20; girls from 15 to 18 or so. The groom gave presents to the bride's father or parents; these presents were in some measure at least a bride-price; the father or parents of the bride also gave presents of equal value, which in case of later separation were the property of the bride (Musters, 1871, pp. 177–178; 1872, p. 201). The girl was brought by her father or the groom to the latter's toldo, where a wedding feast was given, including mares' meat. It was unlucky for any of the offal or meat of the mares to be eaten by the dogs. The shaman sang and gave advice at weddings. Residence was generally patrilocal. According to Viedma (1837 b, p. 74), a "cacique" always married the daughter or sister of another cacique.

Marriage was mostly monogamous. Some men, however, had two wives; rarely three in the later 19th century, but earlier some had "four, five, or even more" (Fitz-Roy, 1839, 2:182), and even five to eight (Sánchez Labrador, 1936, p. 73). No polyandry is reported (however, see *Poya*, p. 160); nor is either the sororate or levirate.

Wives were generally well-treated as well as loved. Wife beating was very rare. Adultery was not uncommon; in case of unfaithfulness on the part of a wife, her paramour suffered the penalty, not she (Viedma, 1837 b, p. 74). Divorce was uncommon, being usually sought by the wife. A man was not allowed to look toward his father-in-law when in conversation with him (Musters, 1871, p. 184). The aged were respected and well cared for.

Etiquette.—Proper names were not mentioned (Bourne, 1815, p. 150). Hospitality was the rule, to traveling strangers as well as to friends. Certain formalities were observed when two parties approached and came together, including answers to the host's questions before delivering a message (Musters, 1871, pp. 184–185). The relative absence of formalities on entering a tent (Moreno, 1879, p. 226) contrasted with *Araucanian* etiquette in this regard.

Cleanliness of body was considered desirable, and bathing in the river was common; there was also a certain ideal of toldo cleanliness;

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dark peaty earth was generally to be found, and the surface of the Pampas had assumed a more desolate appearance, being strewn with small pebbles, and studded with bushes—generally of a thorny species. Round clumps of prickly thistles—which burn like tinder on applying a lighted match—and a few stray tufts of withered grass, only made more desolate the hungry barrenness of the deserts, over which the wind blew with cutting violence, yet they are the home of large herds of guanaco, ostriches, puma, and armadillo, though the latter were at this period comfortably hybernating.

Next morning no horses were visible, and as time went on till ten o'clock without any appearance we all began to suspect Indian treachery. Sam volunteered the remark that if they (the Indians) had played us such a trick, he would go and clear all their animals out the following evening. This threat there was fortunately no occasion for him to put into execution, as the troop proved only to have strayed into another valley. As we were now nearing Santa Cruz, which the last of the Indians were just leaving, having completed their trade and finished all the grog, we saw numerous columns of smoke, caused by their hunting parties. After passing the broken ground and reaching the high Pampa, Sam and myself rode on ahead, amusing ourselves by fruitlessly chasing guanaco or ostrich, but Sam's dexterity with the bolas was frustrated by his being mounted on a horse belonging to the expedition and unused to this work. Towards evening, after again passing numerous salt lagoons, we came to a descent of 300 or 400 feet leading to a valley containing a large salina, and halting, made our fire by the side of a spring, near which, Sam informed me, were the graves of two Indians, which he mentioned with the deepest respect and in an awe-stricken undertone.

Our signal smoke, which was as much to attract Indians as to give the direction of our route to Gallegos and J'aria, was soon responded to from the opposite hills on the northern

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tenance, were incurably bad; but Mona, a youth of nineteen, attracted one's sympathy by his handsome frank face and cleanly smart appearance; the fourth, Arica, had made his way on foot from Punta Arena to Santa Cruz, without any knowledge of the country, and only guided by a vague notion of the existence of the settlement to the north. He had for twenty-seven days followed the line of the sea-coast, subsisting on shell-fish and sea-birds' eggs; the toil and hardships thus undergone must have been indescribable, and his eventual safe arrival was a miracle of patient endurance. He brought in news of the loss of a tender to the schooner, a decked launch, in which Captain Warren and three men had sailed from Staten Land and been no more heard of; of their fate there was now little doubt, as he had found her dingy cast up on the beach, and a piece of the mainsail out of which he had supplied himself with clothes.

The promising *élève* of the mission, Sam Slick, also accompanied the party. Before his departure he offered to give a specimen of his education by singing a hymn, with a broad hint that grog was a fitting accompaniment; but as none was forthcoming, we lost the chance of being edified by his performance.

We watched the cavalcade till it disappeared in the distance on the upper plains, and then returned to the station, where I settled myself to pass the ensuing three months of the Patagonian winter. The settlement or trading station of Santa Cruz consists only three houses, built on an island called 'Pabon,' marked as Middle Island, in Inlet Reach, in Fitzroy's chart. It is owned by Don Luis P. Rocca, who holds by virtue of a grant from the Argentine Government, which has also conferred on him the commission of captain in the navy, with power to prevent all foreign sealers from trespassing on the valuable seal fisheries on the coast. The island is about a mile and a half long, and has an average breadth of some 350 yards. Access is obtained from the south shore by a ford, about fifty yards across, only

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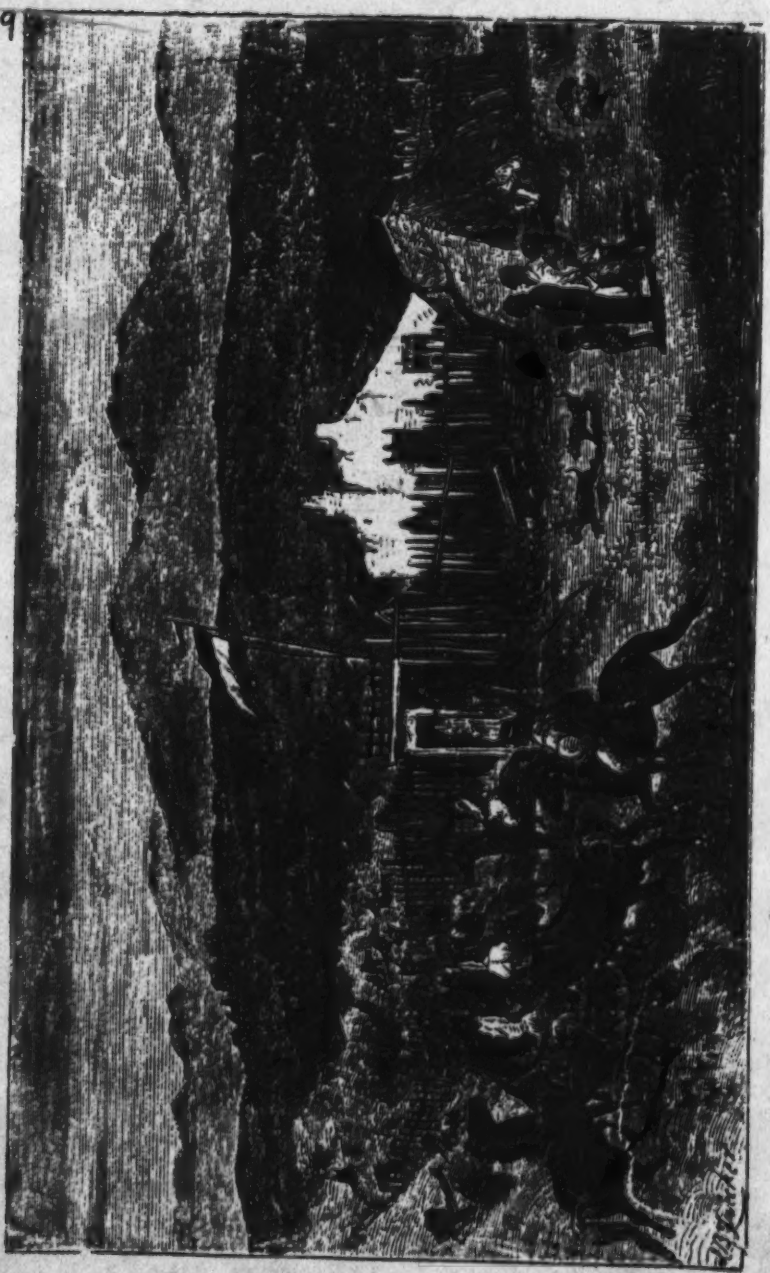

PAGE 39.

STATION ON PABON ISLAND, RIO SANTA CRUZ.

[facing p. 39]

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passable at low water. The northern channel is wider and deeper, and the swiftness of the current renders it impassable save by a boat, which is moored ready to ferry over Indians desirous of trading, and is also useful for bringing wood for fuel, which is not obtainable on the island. About a hundred yards from the ford stands the principal house, substantially built of bricks, with tiled roof, containing three rooms, and a sort of porch to shelter a nine-pounder, commanding the entrance. It is further defended by a stockade, over which floats the Argentine flag, and beyond it a fosse, which is filled with water by the spring tides. The object of these fortifications is to afford protection in the case of the Indians proving troublesome when under the influence of rum. Though Mr. Clarke narrated some queer scenes he had witnessed, his excellent management had hitherto obviated any danger, and the fairness of his dealings with them had secured their friendship, a regular tariff with equitable prices having been fixed, and scrupulously adhered to, by which their barter of ostrich feathers and peltries was regulated; and although they are keen bargainers, often spending two or three hours in debating the price to be given, they appreciated the fairness with which they were treated. A second house was situated about fifty yards off, and being generally used as a store, bore the name of the Almacen: at this time being empty, one room served as a sleeping-place for some of the men, and the other had been given up for the accommodation of Casimiro and his family. A third house, which stood at the eastern end of the island, was unoccupied. Near it a small plot had been tilled, and potatoes, turnips, and other vegetables had been successfully raised. At the time of my visit no corn had been tried, but a subsequent experimental sowing of one and a half fanegas* gave a field, though little pains were bestowed on the crop, of twenty fanegas. As the lower part of the island is liable to be overflowed at high springs, a ditch had been cut across to

* A fanega contains 100 lb.

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expedition, was to be had in abundance by ascending the river. At the present time the knowledge of the navigation of the Straits would make it much easier and cheaper to import timber from Punta Arena than to send lumberers into the Cordillera and raft the timber down to Santa Cruz.

Near the Potrero, on the southern shore, there is a natural salt lake or salina, which must have been overlooked by the Beagle expedition, as Mr. Darwin fixes the southern limits of salinas at Port St. Julian. In the summer, and until the winter rains and snow set in, an inexhaustible supply of excellent salt can be obtained. It is at present worked only to furnish, besides the salt for home use, what is required for the annual sealing fishery; but if labour were more abundant, the salt would be found to be a valuable article of export to the Falkland Islands; the salina being situated less than half a mile from the beach, where there is good anchorage.

The river[1] also yields abundant supplies of fish—a species of bass and others—which when cured keep well: some which had been cured over a year proved excellent. These might be profitably exported to Rio Janeiro, &c., where cured fish are always in demand.

Notwithstanding these natural advantages, Santa Cruz could hardly at this period be considered a settlement. Subsequently to my visit, two Frenchmen from Buenos Ayres proposed to try sheep farming in the valley, but with what result I have not heard. As already mentioned, the station existed as a depôt for sealing, and as a trading post, to which the Tehuelches resorted to exchange their ostrich feathers, and puma, guanaco, and ostrich skins, for tobacco, sugar, ammunition, and above all, rum. There was little or no trade going on during the absence of the schooner, as all the stores had been exhausted; but after the summer campaign some of the Tehuelches invariably resort thither, and the vicinity has always been a favourite winter quarters. The missionaries, Messrs. Schmid and Hart, endeavoured to avail themselves of this opportunity for essaying the conversion

[1] [i.e. Santa Cruz River--Andyst]

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and civilisation of the Indians. They resided for some time in 1863 at a spot near Weddell Bluff, about ten miles from the mouth of the river. To quote Mr. Sterling's description, the station was at the mouth of the valley which 'retreats towards the south-west for a considerable distance inland; a stream of pure water flows perennially through it, and a broad belt of grass, offering fine pasture for cattle, gives a cheerful, fertile aspect to the low land; the hills on either side are intersected with ravines, or lift up their bronzed faces out of some intervening dale, and refresh the air with the aroma of shrubs and plants growing everywhere about them.'

This was written after a visit in the summer month of January, and the picture drawn presents the landscape in its fairest colours; very different from its bleak aspect as viewed by myself in the winter. This valley still bears the name of Los Misionarios, but this is the only existing trace of their settlement. Mr. Schmid, however, during his sojourn and journeys with a party of the Indians, compiled a vocabulary of the Tsoneca language, as spoken by the southern Tehuelches. Their plan for establishing trade at Santa Cruz, in order to secure the regular visits of the Indians, was not approved of by the managers of the mission, and they were obliged to abandon the scene of their praiseworthy but unsuccessful efforts—to instruct at least 'the little bright-faced Patagonian children,' of whom they speak in their journals with warm affection.

The counter attractions of rum supplied by a trader who visited the river were felt by Mr. Schmid to be very destructive of his influence, but it cannot be doubted that their store, if established, would have had no chance against any rival that supplied rum to his customers; for though there are many exceptions, the Indians too eagerly expend the spoils of their hunting and industry in liquor. Their wives, however, when they accompany them, take care to manage their business with discretion, and reserve sufficient stock

[i.e. Santa Cruz trading station--Analyst]

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to barter for more useful and innocent luxuries as well as necessaries. There is no doubt that in the event of the future development of this settlement, it might serve as a *point d'appui* to raise the Tehuelches to the level of a more cultivated and settled mode of existence; but speculations on this point are not within my province, and it is time to introduce the members of the party with whom my winter was agreeably spent on the island of Pabon. With Don Luiz P. Buena and his amiable and accomplished señora I subsequently made acquaintance, which ripened into friendship; but though his guest, I was at present personally unknown to him. In his absence, his representative, Mr. Clarke, who, as already mentioned, was an old acquaintance, did all he could to make me feel at home. He was a handsome young fellow of twenty-five, and an excellent specimen of the versatile and cosmopolitan New Englander 'raised' in Salem, Massachusetts, where he had been brought up as a builder, though he afterwards 'shipped himself on board of a ship.' In his nautical life he had been mate of the Snow Squall, in a homeward voyage from Shanghai, when she was chased off the Cape of Good Hope by the Alabama, and but for the pluck of the captain and crew, and the wonderful sailing powers of the craft, another item would have been added to Mr. Adams's 'little bill.' As it was, the beautiful vessel fairly outsailed the swift steamer. The steadiness of the crew, and their well-deserved attachment to the captain, were most strongly proved on this occasion. As there was no alternative between putting in for water at St. Helena—where it was too probable the Alabama would pounce upon the prize—and running home upon half a pint per diem each man, the captain left it to the crew to decide, and they chose the latter course.

Mr. Clarke had spent three months travelling and hunting in company with the Tehuelches, which had made him a most expert hand with lazo or bolas, and well acquainted with the Indian character; and it was pleasant to hear that

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plaited. Of this leather we also make serviceable bridles, lazos, stirrup-leathers, and, in fact, horse-gear generally. Sometimes we would have a fit of making pipes, and all hands would be busy sawing out wood or hard at work boring the bowls; at others, spurs were the rage, made by the simple Indian method of sticking sharpened nails into two pieces of wood, secured together by thongs fastened under the foot and round the leg; or again, we would work silver, and come out with our knife-sheaths glittering with studs. On non-hunting days, I invariably practised the use of the bolas, and caught almost every shrub on the island.

The evenings were passed in playing the American game of brag. Cash being unknown, and no one being disposed to risk the loss of his gear, the stakes were simply so many black beans to a box of matches; and as much excitement prevailed as if each bean or perota had been a five-dollar piece.

Both in our hunting parties and in the house which he had been allowed to occupy, though he occasionally visited the camp on the Chico, I sedulously cultivated the acquaintance of Casimiro. Both the missionaries and Her Majesty's surveyors have made frequent, and often by no means honourable, mention of this Indian, who has always evinced a wish to conciliate the friendship of the English visitors to Patagonia. His history, as I learned it from himself, was a very curious one, and aptly illustrates the conflicting claims of Chilians and Argentines, and the confused politics of the Indians themselves, his father having been killed in an engagement with the Araucanian or Manzaneros Indians. His mother was a Tehuelche; being an inveterate drunkard, whilst visiting the settlements of Rio Negro she bartered the child for a cask of rum to the governor of the fort, a Frenchman named Viba, who was connected with the slave-trade, for at that period Indians seem to have been made slaves of as well as blacks. Viba had Casimiro christened—whence his name Casimiro Viba—and brought up at the Estancia, or

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to be good friends. The whole were housed in five toldos—621 by which Spanish name the Indian kau, or tents, strongly [342] resembling those of our own gipsies, are known. They were pitched in a sheltered hollow, with their fronts facing the east, to avoid the bitter violence of the prevalent westerly winds.

Fitzroy has given an excellent description of the toldo; 342 but to those readers who are unacquainted with it a brief sketch will not be unacceptable. A row of forked posts about three feet high is driven into the ground in a slightly slanting position, and a ridge pole laid across them; in front of these, at a distance of about seven feet, a second row, six feet high, with a ridge pole; and at the same distance from them a third row, eight feet high, each slanting a little, but not at the same angle. A covering made of from forty to fifty full-grown guanaco skins, smeared with a mixture of grease and red ochre, is drawn over from the rear, and the great drag of the heavy covering straightens the poles; it is then secured by thongs to the front poles, while hide curtains fastened between the inner poles partition off the sleeping-places, and the baggage piled round the sides of the tent excludes the cold blast which penetrates under the edge of the covering. The fire is kindled in the fore part, or 'mouth of the tent.' In very bad weather, or when encamped for the winter, an additional covering is secured to the front poles and brought down over an extra row of short posts, making all snug. It is a common arrangement for relatives or friends to combine their toldos, when, instead of bringing down the coverings to the ground at the side, they are made to overlap, and thus one tent roof will cover two or three distinct domestic interiors.

The furniture of the toldos consists of one or two bolsters 352 and a horse hide or two to each sleeping compartment, one to act as a curtain and the other for bedding. The bolsters are made of old ponchos, or lechus, otherwise called mandils, woven blankets obtained from the Araucanos, who are [439]

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Araucanians SG4

with, having their head-quarters at the Salinas, north of the Rio Negro. These are the Pampas, called by the Tehuelches 'Penck,' whence I believe the name Pehuelche has been corrupted. Several clans of this nation extend over the plains north of Rio Negro, and make frequent inroads into the Argentine settlements as far as the province of Santa Fé, and even, I believe, to Cordova and Mendoza. The Pampas of the north of Patagonia sometimes keep cattle and sheep, but generally subsist by the chase. A third tribe appear, by their language and physique, to be a branch of the Araucanos of Chili. These are the people called by the Tehuelches Chenna, and also the Warriors; they are otherwise known as Manzaneros, from their head-quarters Las Manzanas, so named from the groves of apple trees; once a station of the early Jesuit missionaries, who vainly endeavoured to convert and civilise these tribes. They are less migratory and more civilised in their habits than the Tehuelches, and are said to keep herds of cattle and sheep in the sheltered valleys of the Cordillera, and sometimes till a little maize. I do not know whether the Jesuit Fathers taught their disciples the art or no, but from the apples of Las Manzanas these Indians brew a very tolerable cider, besides making an intoxicating liquor from the beans of the algarroba. The Tehuelches altogether depend for their stimulants on the chance supplies of rum procured in trade at the settlements, and this and disease, small-pox especially, are rapidly diminishing their numbers.

We remained in our encampment by the Rio Chico for one day, during which the missing Arica arrived. He was received with very black looks by Orkeke, who from this time, although still allowing him a place in his toldo, and a horse to ride, seemed to have conceived a violent aversion to him, which argued badly for the Chilian's future safety. It appeared that during my absence he had given way to the desire of providing something to eat, and had left the fire to burn out, while he foraged for roots. On returning he saw

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each, and reserved as tid-bits for the women and children. When the head and breast half are to be cooked, the bone is not extracted, but the wings turned inside and the breast cavity filled with heated stones, and tied up with half of the skin of the legs, which have been divided, additional pieces of meat from the legs having been placed in the breast cavity. The fat of the breast is divided amongst the party at the fireside, the owner in all cases reserving none or a very small piece for himself, as the others who are cooking at the same fire are sure to give him plenty. The cacique generally receives the largest share, or if he is not present, the greatest friends of the owner. The wing feathers are carefully taken to the toldos and stored with others for future trade. The ostrich is most thoroughly eaten; the gizzard, which is large enough to fill both hands, being carefully cooked by the insertion of a hot stone and roasted; the eyes, too, are sucked, and the tripe devoured; but when the birds are thin they are simply skinned, and the carcase left to the pumas. After the meal, concluding the hunt, is finished, a pipe is handed round, saddles are re-adjusted, and the game placed on them, and the party adjourn to the toldos, which by this time have been pitched and arranged by the women.

Guanaco are not much killed, unless a long stay in a place is intended, or an Indian feels inclined for blood, or ostriches, which are always eaten in preference, are scarce. The meat of the guanaco is, however, excellent; the haunches are generally what is termed in Spanish 'charqueared,' which means that the meat is cut off in thin slices, and after a little salt has been sprinkled over it, is dried in the sun. When thoroughly dried it is roasted in the ashes, pounded between two stones, and mixed with ostrich or other grease; this preparation, like pemmican, is very useful for a man going a long journey, as it can be carried in a small compass, and a mere handful satisfies the appetite.

It would be tedious to describe every day's march, and the

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576 Both parties, fully armed, dressed in their best, and mounted on their best horses, formed into opposite lines.

The Northern Indians presented the gayest appearance, displaying flannel shirts, ponchos, and a great show of silver spurs and ornamental bridles. The chiefs then rode up and [537] down, dressing the ranks and haranguing their men, who kept up a continual shouting of 'Wap, Wap, Wap.' I fell in as a private, though Casimiro had vainly endeavoured to induce me to act as 'Capitanejo' or officer of a party. The Buenos Ayrean colours were proudly displayed on our side, while the Northerns carried a white weft, their ranks presenting a much better drilled aspect than our ill-disciplined forces. Messengers or hostages were then exchanged, each side deputing a son or brother of the chief for that purpose; and the new comers advanced, formed into columns of threes, and rode round our ranks, firing their guns and revolvers, shouting and brandishing their swords and bolas. After galloping round at full speed two or three times, they opened ranks, and charged out as if attacking an enemy, shouting 'Koue' at every blow or thrust. The object of attack was supposed to be the 'Gualichu' or demon, and certainly the demon of discord had need to be exorcised. Hinchel's party then halted and reformed their line, while we, in our turn, executed the same manœuvres. Afterwards the caciques advanced and formally shook hands, making, [537] each in turn, long and complimentary speeches. This was repeated several times, the etiquette being to answer only 'Ahon,' or Yes, until the third repetition, when all begin to talk, and formality is gradually laid aside. It was rather a surprise to find etiquette so rigorously insisted on, but these so-called savages are as punctilious in observing the proper forms as if they were Spanish courtiers.

621 These northern Tehuelches, under the command of Hinchel,
221 usually frequent the country lying between the Rio Negro
● 439 and the River Sengel, and once a year, about July, visit the
622 settlement of Patagones, where their stay is generally short,

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only sufficient for them to barter their furs and feathers, and for the chiefs at the same time to receive their rations of mares, cattle, ponchos, yerba, tobacco, &c., allowed by the Government of Buenos Ayres. By the time we met them in November they had little to show of the gains of their August visit to Rio Negro except a few mares and gay-coloured ponchos. Hinchel, however, owned two or three head of cattle which were said to have been caught at the head of the Chupat valley, being supposed to be stray cattle belonging to the Welsh settlers. Some of the Indians had still also a little yerba left, and tobacco in plenty; and on the occasion of the welcome many were dressed in coloured ponchos, chiripas, and some in leathern boots. With arms they were passably well provided, guns and revolvers being in proportion of about one to four men. During the time that we were occupied in the ceremony the women of the newly-arrived party busied themselves in pitching their toldos; and shortly after we had returned to our camp, which was a little apart from that of the new comers, and appeared very small and insignificant when contrasted with theirs, the cacique came over, and presented mares, horses, and other gifts to the chiefs of our party; and a grand feast was celebrated in our toldos. Many of the new comers rode over, two or sometimes three mounted on one horse, and would, if not acquainted with the inmates, stop in front of a toldo and look in for a few minutes, then ride on to another, and so on. As these were mostly young men, their real object was probably to reconnoitre the young ladies. One, however, who, though undistinguishable from the Indians in appearance, and who looked like an Araucano, but was really by birth a Spaniard, having been carried off in his childhood from a settlement, brought over a pack of cards, and some of our party were soon deep in a game of siete, at which the stranger being a proficient, soon cleared them out completely.

Next day I paid a visit to Hinchel. He spoke no Spanish,

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then bound off, and speedily distance him. Their means of defence consist chiefly in the savate, or use of the feet, more especially the fore ones, although they also bite at times, and with their two peculiar canine teeth could inflict a severe wound.* I have seen places where a puma and a guanaco have evidently had a severe struggle, always, however, resulting in the victory of the puma, as, on seeing these marks, we invariably searched for and found the body near, carefully covered over by the 'leon.' The flesh of the guanaco is excellent, something resembling mutton; the young guanaco being more like very tender veal. That their wool might be turned to account for mercantile purposes is undoubted, as it is of very fine texture, and is at the present time of value in Chili, where it is woven into ponchos which are highly prized. Up to the present time few have been domesticated, but they become very tame, and might at a future date be found useful as beasts of burden, as they are similar in most respects to the lama. There is one very remarkable point about the guanaco; at certain times of the year a sort of secretion, condensed into a hard substance like stone, is found in round pieces, varying from a quarter to half an inch in diameter, in the stomach. To these stones some of the Indians attribute medicinal virtues. The guanaco is of use to the Indians in every way. The skin of the adult is used to make the coverings of the toldos, and that of the unborn or young ones to make mantles for clothes; the sinews of the back furnish them with thread; the skin of the neck, which is particularly tough and durable, with lazos or thongs for bolas, bridles, &c., &c. The skin of the hock supplies them with shoes or coverings for the bolas; from the thigh bone they also cut out dice, or make a musical instrument. On attaining the age of about two months, the coat of the young guanaco begins to become woolly, and the skin is then useless for mantles, but makes sufficiently good saddle-cloths.

* The skull of a guanaco is well figured in Mr. Cunningham's work.

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saddle-cloths. The animal at this early age is very swift of foot, and will give a good chase. They attain their full size the second or third year after birth, and the adult male cannot be better described than as apostrophised by Lieut. Gallegos. As we watched a solitary guanaco standing on a hill above us, and every now and then uttering its shrill warning neigh, 'Ah,' said Gallegos, 'you are a queer animal; you have the neigh of a horse, the wool of a sheep, the neck of a camel, the feet of a deer, and the swiftness of the devil.' The Rhea Darwinii, called by the Indians 'Mekyush,' and by the Spaniards Avestrus or Ostrich, which name is universally applied to it, is peculiar to Patagonia, few being met with north of Rio Negro, and none being found that I am aware of in any other part of the globe; with the exception, perhaps, of the more northern and plain-like parts of Tierra del Fuego, opposite the country extending from Cape Virgin to Oazy Harbour. It is a variety of the Rhea Americana, common in the Argentine provinces of Entre Rios and Santa Fé, also scattered over the Republic of the Banda Oriental, and extending, I believe, as far north as Rio Grande do Sul and the southern Brazilian province. They exist also in Chili, on the plains at the foot of the Cordillera of the Andes. The chief difference between these two species is that the Patagonian Rhea Darwinii is smaller and of lighter colour than the American Rhea. The Patagonian ostriches are very swift of foot, and run with their wings closed, while the other species invariably spread theirs. The former birds also always run in a straight line, except when leaving the nest, when probably, to avoid being tracked, they run in a circuitous manner. Their plumage, that is to say the wing feathers, are an object of commerce, and fetch at present about a dollar a pound in Buenos Ayres. The marrow from the leg bones is also, I believe, of use for making pomade, and was formerly, if not at present, highly prized in Buenos Ayres. To the Indian this bird is invaluable in many ways. Besides furnishing their most favourite

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scooped out of the earth. They begin to lay in the early 136
part of September, the number of eggs in each nest varying from twenty to as many as forty, or more. In the early part of the laying season extraneous eggs were found scattered in different parts of the plain, some of which were of diminutive size. Contrary to the usual rule amongst birds, the male sits on the eggs, and when the chickens are hatched assumes the charge of the brood. The young run immediately, or shortly after emerging from the shell, and are covered with a down of greyish black colour on the back, and whitish on the breast and neck. Their cry resembles the syllables pi, pi, pi, uttered in a sharp quick manner. The old male, when any dangers appear, feigns to be hurt, like other birds endeavouring to distract the attention of the hunter, in order that his brood may escape by hiding in the grass. After the male has sat for some time on the nest (I should place the period of incubation at about three weeks), he gets thin, and the grass closely surrounding the nest is found eaten quite bare. The females by this time are beginning to pick up flesh, which is a fortunate provision of nature for the Indians, [262]
who cannot subsist on lean meat. Whilst the females are [281]
thin they are killed and skinned, the meat being left, and [439]
the skins sewn into mantles for sale at the settlements.
These birds at that period are much afflicted with vermin, which invade the toldos and guanaco mantles of the Indians, and cause them infinite annoyance. (A useful hint occurs to me for future travellers amongst the Patagonians—never allow the squaw of the establishment to place ostrich mantles under your sleeping hides.) The young Rhea does not attain its full plumage or size until the second year after its birth, and is never pursued by the Indians unless food is really scarce. The eggs are eaten in all stages, fresh [262]
or stale; the Indians not recognising much difference between the unhatched chicken and the unborn guanaco. The inveterate destroyers of these birds are, besides their human enemies, the puma and foxes, the former of which will sur-

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Indians have a good deal of regard for personal cleanliness, and besides the morning ablutions enjoy bathing when encamped near a river, swimming and diving for hours together. They also are scrupulously careful as to the cleanliness of their toldos and utensils, and will, if they can obtain soap, wash up everything they may be possessed of. Notwithstanding these precautions, they are very much afflicted by vermin, which effect a firm lodgment in the wool of their mantles. This may be attributed to their mode of life, and their food, as well as to the materials of their clothing; and any traveller who wishes to sojourn with the Indians must make up his mind to subject himself to these inflictions, to which, however (*experto crede*), he will soon become inured. Their method of hunting and of cooking the meat obtained by the chase has been fully described in a previous chapter. Among the arms and implements figured in the illustration will be found (figs. 9 and 10) the weapons chiefly employed in the pursuit of game, namely, the bolas fitted with two balls called 'chumé,' for capturing the ostrich, and those with three called 'yachiko,' for guanaco hunting, which are similar to those used by the Gauchos in the Argentine Provinces. The balls are generally of stone, but sometimes white metal or copper balls are employed, procured in the settlements, which require no covering, and are more and more coming into fashion of late years; iron balls also, or iron ore, obtained and hammered into the requisite shape by the Tehuelches themselves, are common; these are for the round striking ball or balls: but the oval-shaped hand-ball, which is grasped in the hand, and is necessarily lighter by at least one-third than the other, is generally made of the soft vesicular lava which abounds in so many districts. The tough light thong for swinging balls round the head is generally made, as previously described, of ostrich or guanaco sinews plaited in four plaits, the length of which should be between seven and eight feet. It is always best to ball a quarry when galloping in an exact

2: Musters T-5 (1869-1870)1873
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antecedent was carefully avoided, and instead of it our party occupied a damp and even sloppy site on the borders of a small stream that lost itself in a large marsh farther to the east, while the Araucanians had selected a better spot a little higher up the valley. The following day we hunted over some hills in the vicinity of the mountains, and killed a great quantity of ostriches, scarcely a man coming home without a good supply of meat.

On March 5, early in the morning, whilst most of us were rounding up our horses, others smoking at the fireside, some men appeared in the distance with several horses, one of which appeared to be loaded. In a moment many Indians were away to meet the new comers, and one came back at speed to inform us that they were Manzanero Indians bringing liquor to trade with. They proceeded to Quintuhual's toldo, one of them being a connection of the chief, and there dismounted, unloading their horse of two sheepskins filled with rum. Great was the rejoicing amongst the Indians, and large the crowd that soon collected round Quintuhual's toldo, carefully keeping at a respectable distance. Casimiro and myself were shortly sent for, and on riding over were invited to preside at the commencement of the festival. On our dismounting, in company with several of the other caciques, four lances were planted in the ground (one having a white weft or poncho placed on it), and the chiefs, each taking a horn or pannikin containing a very little rum, marched round the lances muttering an incantation and sprinkling a little liquor on the ground, also on the lances as they passed. This ceremony was repeated twice, a select body of old women attending to sing and cry, to assist in frightening away the evil spirit. After this my brother, who appeared to be master of the ceremonies, handed pannikins of grog round, and all were soon very convivial. After taking a glass or two I retired, in company with Orkeke and Hinchel, neither of whom was inclined to drink much, owing to the possibility of a disturbance. The rest of the party then began to buy

2: Musters T-5 (1869-1870)1873
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T A 439 drink, as the first free allowance was stopped, and in a short time many were in an advanced stage of intoxication, amongst whom was our head chief. The terms of barter were a mantle or unbroken colt for two bottles of villainous Valdivian rum, which was, as the Tehuelches agreed, a very exorbitant price; but inasmuch as the dealers left it free for them either to go without or pay up, the liquor was soon finished and the merchants possessed of some eighteen new mantles and a good number of mares and colts. The artful T [577] Tehuelches, however, during the ensuing night, stole back a portion of the mantles, an dhumbugged the Araucanians about the horses, professing not to be able to catch them. T A 579 Everything went on quietly until about three P.M., when a fight took place, but the combatants were disarmed. From this up to eight P.M., Quintuhual, Orkeke, and many of the people who had kept sober, were occupied in quelling disturbances, Casimiro being as bad as any, and sending for his gun wherewith to shoot some imagined enemy, which I fortunately intercepted, and after plugging up the nipples hid it behind the toldo. There was little sleep to be obtained till nearly morning, when the inebriated ones laid down anywhere and everywhere to sleep off their potations. The following morning Casimiro awoke with a bad headache and bad temper, and commenced talking about something that had been said to him the previous day, on which I informed him that he must have no shame left in him to get so intoxicated, and that no Indians could respect a chief who was the first to set an evil example by wishing to create a disturbance, while Quintuhual had remained sober, taking care of his people as became a chief, and that he (Casimiro) should have done the same. This raised the ire of the ancient monarch, who answered in a most impolite manner, so much so, that to avoid a row I left him to his bad head and quitted the toldo till he should be in a better frame of mind. Shortly after this little episode we broke up the camp and marched a few miles to the north. OUT Having been detained by a missing horse, I did not start with

2: Musters T-5 (1869-1870)1873
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CHAPTER VII.

LAS MANZANAS.

Catching a Thief—Miss Foyel—Start for Las Manzanas—First View of the Apple Groves—Omens of War—Inacayal's Toldería—Crossing the Rio Limay—Mr. Cox's Shipwreck—Lemkutrou's Raid—A Night of Alarm—Bravery of my Cousins—The Great Chowque—A Mounted Parliamento—Apples and Pihones—Graviel's Madness—Las Manzanas—Chowque's Palace—The Revels—Feuds between the Chiefs—The Picunches and the Passes to Valdivia—Trading and Politics—Resolutions of Peace—A Grand Banquet—Power of Chowque—Araucanian Customs—Farewell Presents—Invitation to Return—Orkeke's Generosity—Return to Geylum—Outbreak of an Epidemic—My Pretty Page—Departure from Geylum.

T A 439 674

THE day after our arrival at Geylum, Manzaneros or Araucanians arrived from the north with cider of their own manufacture stored in sheep skins, apples, and pihones, to trade; and a scene of debauchery ensued, as usual. At night an attempt, nearly successful, was made to rob our toldo: one of the women, however, was awake, and heard the thief endeavouring to get into the back of the sleeping places where some newly-finished mantles were stored; she gave the alarm to two of the men, and they endeavoured to catch the would-be intruder, who, hearing the alarm raised, started off at speed, not without receiving a cut from a knife which marked him deeply on his shoulder; and, what was worse, being recognised as he ran off.

T A 574

Foyel invited me to drink at his expense, but I merely stayed in his toldo long enough for the observance of

2: Musters T-5 (1869-1870)1873
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Araucanians S64

farther north; also to consider Calfoura's message concerning a raid on Bahia Blanca, and the Buenos Ayrean frontier generally.

One of the principal persons present at the parliamento was a chief subordinate to Chocopa, named Mafuko; a fine-looking old man, magnificently dressed in ponchos which, as well as his arms, were profusely ornamented, indeed almost covered, with silver; he was remarkable for a most stentorian voice, which when raised in discussion became an absolute roar, as of a bull of Bashan. He afterwards noticed me particularly, and was very courteous, pressing me to come and visit him in his own country, which lay to the northward of the Snowy Mountain.

In his train was a man who accosted me in pure Spanish, stating that he had read and translated my letter, and warning me that these Indians hated the name of Spaniard. Before I could make any inquiries he was called away; but, when in Patagones, questions were asked as to an unfortunate settler who was a captive and slave amongst the Araucanians, and the description tallied exactly with that of the poor Spaniard. His master was, doubtless, fearful of recognition and mediation on my part, so hastened to interrupt our colloquy.

We dispersed and bivouacked in the neighbourhood of Chocopa's tolderia, where animals were lanced and slain for our immediate wants; and Manzaneros and Pierunche Indians came round bartering pifiones, apples, and now and then a little flour, for knives, bolas, &c. The pifiones were some in husks and some ready husked, the white almond-like kernels, about the size of dates, being strung on threads; and, whether roasted like chestnuts in their husks or boiled, proved delicious. The apples also were deliciously fresh and juicy, and I considered a score of them fairly purchased for a pair of bolas, although my comrades declared I had been cheated by the Pierunche thieves.

Towards evening Chocopa sent over to say that, as it

2: Musters T-5 (1869-1870)1873
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was late and disturbances might occur, he considered it would be better not to allow any liquor to be sold until the following day, when all arms might be stored in a safe place, and anybody who felt disposed to get drunk might do so with comfort. To this Casimiro agreed, further assuring me, in the most positive manner, that *he* would keep sober. Whilst we were sitting by the fireside, a bird, exactly resembling our well-known nightjar, flew over our heads, uttering its peculiar grating cry; the Indians all looked startled, asserting that it was a sign of ill luck, and that whenever this bird croaked in the vicinity of an assembly of people some one was sure to fall sick or die. Their superstitious belief in the ill-omened bird received a confirmation, for in the middle of the night, while asleep by the fire, I was roused by Graviel, who, shaking my arm and shouting 'Let us go, let us go!' rushed away from the firelight into the dark night. His father and myself followed him, and after a long chase caught and, with difficulty, mastered him. He was raving mad, struggling violently, and vociferating incoherent nonsense. When the fit had passed off, his exhaustion and prostration were so great that all thought he would die; but he recovered for the time.

At break of day we were all on the alert; and as the evening previously we had been too tired and hungry to observe the scenery, I proceeded to reconnoitre the locality generally. To my great surprise, the head-quarters of Chocoque consisted but of four toldos, belonging to the chief and his brother-in-law, the men who had received us having come from distant residences unaccompanied by their wives, and bivouacking, like ourselves, in the open air. The scene of the encampment was a valley running east and west, the western end being apparently shut in by some high mountains, spurs of the Cordillera. A good stream watered this valley, which was everywhere more or less wooded: away to the north-west, about four miles distant, the apple-groves might be seen; these trees had, however, already been

2: Musters T-5 (1869-1870) 1873
SH5 Tehuelche SH5
Araucanians S64

other circumstances, combined with my own conviction that if the cacique got into Valdivia he would not be able to tear himself away from civilized pleasures for a long period.

After the drinking bout and the departure of Foyel's party, a day devoted to trading intervened, political discussions being postponed in consequence of the indisposition of Casimiro, who required twenty-four hours to recover from the effects of Cheoeque's hospitality. Our Tehuelches, thanks to the profuse generosity of Cheoeque, disposed of all their wares to advantage, and became the happy possessors of numerous horses, silver ornaments, and mandils. Had it been necessary for them to purchase liquor, they would have returned empty-handed and in bad tempers. The Manzaneros appeared to depend on the Tehuelches for their supply of toldo coverings, just as the latter in their turn must procure from them the woven mandils and ponchos. I noticed that the horses brought up for sale by the Manzaneros more resembled those used in the Argentine States than the breed common amongst the Tehuelches, showing finer points and greater speed for racing on flats, but being inferior in the staying powers requisite for hunting.

The second parlemento or council, attended by numerous chiefs, was duly held, in which Mariano Linares, brother of the chief of the Indians in pay of the Government, participated. He was a connection by marriage of Cheoeque's, and had been despatched from Patagones to induce him to keep the peace. The speeches of the Araucanos were made in a peculiar chant, intoned in fact, in a manner closely resembling that I have since heard in some churches at home. Cheoeque thus intoned a harangue, setting forth how chiefs had come to him from Araucania proper, soliciting his aid in the war with Chili. He had at first refused to receive them, but at last had heard what they had to say, and it was probable that he might send a small force to assist his countrymen.

Calfcura's message relating to the foray on the settlements

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

the public during the preparation of these pages for the press, and to which reference will be made in the ensuing chapter. Jackechan, after the return of his messenger, proceeded to Margensho, in the vicinity of which he met the parties under Teneforo, Patricio, Antonio, and other petty chiefs. These all united, and, sending into Patagones, obtained liquor and other stores, with which, as before mentioned they had a drink for ten days, but no quarrels or fights took place—a fact which redounds to the credit of the chiefs. After waiting a month for our party, they, owing to the scarcity of game, had come by easy stages to this place (Trinita). Jackechan then explained that the first toldos were those of the Pampa Indians, under Teneforo and Champayo, the former being absent in Patagones, getting his rations of animals; his Indians are pure Pampas, and are often called Kerekinches,* or armadilloes, for some reason unknown to me. Some of them are in the service of the Argentine Government, and liable to be called upon by Linares, chief of the tame Indians. The remaining toldos were those belonging to the Indians under Antonio and Patricio, who were composed of mixed Tehuelches and Pampas. The two encampments were situated about half a mile apart, separated by a winding stream, in some places concealed by most unusually high reeds. The position was entirely surrounded on the eastern, southern, and western sides by high rocky eminences; but to the north the valley apparently continued for some miles; its breadth was about three miles, and everywhere in the vicinity of the stream, which in some places had overflowed its banks and formed a marsh, the most luxuriant pasture was growing.

On returning to Patricio's toldo, I formally asked for the necessary horses to prosecute our journey, but was refused on the grounds of his having none to spare; so we determined, as our horses showed symptoms of fatigue and one was lame, to give them one day's rest before proceeding. We passed

* Quirquincho.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

648 great. I saw myself 1,000 head of cattle pass on their way to Ronque, and Cheoeque was expecting 1,200. The cattle 648 were brought down from the Tandil by purveyors, whose 439 business must be as lucrative as that of the American army contractors; for the Indians are sometimes when sober, or oftener when intoxicated, induced to part with their newly-acquired possessions for a mere trifle, and the cattle, reverting to the dealer's hands, thus do duty over again as a ration perhaps to the same cacique. Thus the Indians benefit but little, while the Government pays a large amount, and the purveyors and other agents grow rich, Indians and Government being esteemed apparently as lawful and natural pigeons, to be plucked by any safe means.

273 The Commandante's reply had been duly forwarded to 579 Casimiro, together with some liquor and presents for my friends; and the morning following my return from the country I was awoke early by a knock at the door, and on opening it found five or six Tehuelches who had made their way over the river to my quarters. After giving them a maté, we all proceeded to the store, and I gave one or two some small presents. Among these first arrivals was my friend Jackechan, the cacique from the Chupat, who confided to me that he had been very drunk the night before. The Tehuelches had not, however, waited till they reached the settlements for an opportunity of abandoning themselves to the pernicious enjoyment of 'lum.' It soon came out that their delay at Valchita had been necessitated by a prolonged debauch on liquor procured from the Guardia. Casimiro had of course set the example, and the drink had, as usual, also led to quarrelling, which resulted in a general fight; several had been killed, including Cayuke, so often mentioned as a staunch friend; and I was greatly grieved at being unable to get any accurate tidings of my Herculean comrade the good-natured Wáki, who had, beyond doubt, been killed at the same time.

574 Such common occurrences were little regarded by my visitors, all of whom were caciquillos, and whom I presently

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

dismissed rejoicing, with a promise to visit them on the south side in the evening. But my troubles had only just commenced. All day long Tehuelches kept arriving, and not knowing what to do with themselves, followed me about wherever I went, much to the amusement of some of my acquaintances.

In the evening I crossed to the other side, and remained for the night with my old hosts. All were in a great state of delight, as their rations were to be given them without delay—the yerba, sugar, and spirits from Aguirre's stores, and the cattle and mares from the Guardia in front of Sauce Blanco. Old Orkeke, who had not expected to receive rations, had been allowed, in consequence of my urging his claims, the same as other minor chiefs, and was consequently in high delight.

They were, on the other hand, very dissatisfied at the extremely low prices which their feathers and peltries had realised, and abused the dealers very roundly as a lot of rogues. False weights and other tricks of trade had been freely employed to cheat the Indians; and the storekeepers also charged exorbitantly for necessaries supplied to them. Their custom is to bivouac in the yards or corrals at the back of the stores, where they light fires and cook as in their own country, and pay in the end as dearly for their accommodation as if in a West End hotel. I delighted the heart of Mrs. Orkeke by presenting her with a long-promised iron pot and a shawl; and to Hinchel's son I gave a promised pack of cards, and to the children raisins, sweets, or bread.

Jackechan's wife and daughter, who had always showed me great kindness, I took into the store, and told them to choose whatever they fancied most; whereupon they both, without hesitation, selected two small bottles of scent to put on their hair. I must remark, *en passant*, that all this family were exceptionally clean in their habits and persons, and I promised, if I returned to Patagonia, to travel in their toldo, as I had then some idea of journeying by the sea-coast to

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old mantle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

4: Lothrop A-4 (no date) 1929
SH5 Tehuelche SH5

291 History, the United States National Museum, and the Peabody Museum of Harvard University.

291 136 In regard to the material preferred by the Tehuelche for their robes, Father Falkner [6] writes:

> Those made with the skins of young colts and mares are the least valuable. The mantles made of the skins of a small, stinking animal, like our polecat, which they call yaguane, are superior to these last. . . .
>
> The fur of the coipu, or otter, is in equal esteem with that of the yaguane, or maikel. . . .
>
> The mantles made of the skins of guanaco are in still greater estimation than those before-mentioned, on account of the warmth and fineness of their wool, and their long duration. But those which are in the highest esteem of all are made with the skins of small foxes, which are exceedingly soft and beautiful. They are of a mottled grey, with a red cast, but not so durable as those of the guanaco.

On this subject Musters [7] writes:

> Besides the guanaco mantles which are most generally worn, others are made from the skins of the fox, puma, wild cat, cavy, and skunk; the fur of the latter and of the wild cat being the most valuable, but like the others, are generally intended only for barter.

In addition, the present writer has seen several mantles of ostrich-skins from Patagonia. While these have undoubtedly been made by the Indians and exhibit characteristic indigenous sewing, yet it is exceedingly doubtful that they were ever used locally. On the contrary, it appears that they were manufactured merely in order to trade with white settlers.

● [439]

A considerable variety of furs, then, were used on occasion in Tehuelche robes, but in most cases the guanaco was selected. This wild relative of the llama, one of the four New World camels, has been most succinctly described by the friend of Capt. Musters [8] who exclaimed that it combined "the neigh of a horse, the wool of a sheep, the neck of a camel, the feet of a deer, and the swiftness of the devil." We shall examine the methods of hunting guanaco and the weapons employed.

411 When first encountered by Europeans the Tehuelche armed themselves with bows and arrows. Their bows apparently were not like those of the Ona, for they are described as short and stiff.[9] After

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[6] 1774, p. 128.
[7] 1871, p. 180.
[8] Ibid., p. 127.
[9] Oviedo, lib. xx, cap. vi.

Every moon a day of mourning and weeping is repeated, and a horse or 765
mare is slaughtered if a friend or relative can be found who will donate one, since the deceased no longer has any. On the first anniversary a three-day mourning period is observed, with weeping, a bonfire into which offerings are thrown, and as many of the other ceremonies which were done on the day of death as can be, as a memorial to it. After these three days are passed they forget all about the deceased person, and that is the end of the matter. All this funeral pomp and ceremony is done only for young or mature and robust persons, while for those who die in old age there is no mourning or weeping, the belief being [488] that their death was necessary, and so only one horse is killed, and at that the worst and of least value from among the deceased's herd.

Horses are killed for weddings and deaths, on the occasion of a 782
child's teething, when the menstruation period starts in women, for any minor evil, to placate the idol when it is angry, which they believe is the case when they become sick, when the taking of game is very difficult, when other Indians harass them and they are themselves not strong enough to declare war -- when they are not strong enough to war with others they endure any wrong the others care to do to them. And all this slaughter of horses and mares is the reason why the whole region is not full of horses, for although the mares foal every year, the Indians kill so many mares that they do not have enough horses for their needs and must make up the difference by trading for them with the Pampas Indians of Buenos Aires. In order to replenish their stock of horses [439] ● they bring hides with them when they come down to the Rio Negro, and exchange them for these animals, from which it happens that the Indians of San Julian have less horses than those of the gulfs of San Jorge and Santa Elena, because they cannot go down to the Rio Negro as often as the former can.

They believe in the transmigration of the soul, and that the souls 775
of those who die pass back into the babies who are born into the same family, and in this way: If a person dies in old age his soul transmigrates without having to wait, and that is why he is not wept for or mourned since they say that the soul is passing into a more fortunate life; but the soul of one who dies young and strong remains detained beneath the earth and is fated to sojourn there a length of time equal to that which would have been required for him to reach old age. Once this time is fulfilled his soul passes into the next-born infant. It is be- 776
cause of this long wait during which it is thought that the soul is cramped 782
and strained, that they make so many sacrifices to the idol, in order that

It is improbable that these parts
contain metals, because if there were metal here the Indians would have 135
found it and put it to use; and they would naturally have come upon it
at one time or another as they are never in one place very long, changing
from one site to another in order to subsist on the game which, according
to season, moves inland or comes down to the beaches.

The weapons which they use are the bolas and the lasso, and also 141
knives and sabers which they acquire from the Pampas Indians of Buenos [439]
Aires or [79] else make themselves from any piece of iron given them 325
and which they regard highly for this reason. They also sometimes find
iron on the beaches, the remains of wrecked ships. It requires a great
deal of effort on their part to make one of these weapons because, even
though they heat the iron by fire, as they have no tools they can only
avail themselves of stones to beat it into shape then they must grind it
by hand and trim it on the rocks and give it a sharp edge and a point.

In their battles they fight on foot, leaving the women in charge 726
of the horses. They put on garments similar to men's shirts, with tight [714]
sleeves, made out of ten or twelve well-worked deer hides which no
knife or saber can penetrate. They put a sort of hat or helmet upon their
heads made of horse or bullock hide, shielded with which they attempt
to slash the enemies' legs and cut through their boots, they being more
vulnerable there. They are very resolute and persevering in battle and
do not abandon the field once upon it until they are either overpowered
or killed. They also use the bolas, and every person who is overcome is
usually killed because they become so zealous and cruel in battle that
they will not give up. This is why this region is not more thickly popu- [164
lated, for the women are very fecund and few diseases bother them. 842]

From Santa Elena to the Rio Negro the Indians say that the land 133
is parched and waterless and only in the rainy season can a few small
lakes be found. When these are dry they are obliged, when they wish 487
to go to the Rio Negro, to travel inland towards the mountains where
there are springs. As they have to travel uphill far to the west to do this
the distance is three times greater when they wish to come down to the
Spanish settlement, compared to the coastal road, if this latter had water.

The tents are pitched by sticking two poles about two or three 342
yards long into the ground, about four and a half feet from each other;
beside each pole and at an equal distance from it, they thrust two shorter
poles into the ground. To the west of these six they place six shorter ones
at an equal distance, and to the west of these at the same distance, six
others a little more than three feet long. Upon these eighteen poles they
place the hide with the hair outward, and secure it to the upper end of all
of the poles. From each pole they hang, on the inside, as it were curtains
of hide which form the necessary divisions. These curtains are tied to the